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Do thy little—God has made
Million leaves for forest shade,
Smallest stars that glory bring,
God employeth every thing.
Then the little thou hast done—
Little battles thou hast won;
Little successes achieved,
Little wants with care relieved,
Little words in love expressed,
Little wrongs at once confessed,
Little favors tenderly bestowed,
Little toils thou didst not shun,
Little graces meekly won,
Little sighs with patience borne—
Thou shalt crown thy pillowd head,
Holy light upon thee shed.
There to rest thou shalt arise
Far beyond the smiling skies.

place is that the larval net set 25 to a 30 ft. and the best, becoming intense, made the water and sand misty and flow along the mountain side, where it melted so glass.

is a certain cure for kidney and bladder affections. By druggists. Pamphlet, one cent. DAY KIDNEY PAD CO., Buffalo, N. Y.

A horizontal cross-section of a concrete slab. A single rebar is embedded in the top portion of the slab. The rebar is positioned near the top surface, with a significant portion of its length visible within the concrete. The concrete has a textured, aggregate-filled appearance.

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and Chamomile Pills, his wretched
would not have raged with improper fi

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born in Everett Hall.
 "The ever sign of the moral eclipse gradual-
 ly appearing over the fair face of modern Spir-
 itualism is the fact that the best of the se-
 rial of one of our prominent and influential
 journals, to the level of an unwhining de-
 scription of the Fletcher fraud. Spiritualism ex-
 hibited in the personification of the education
 of the Romano Penzance, the best of the for-
 mat, on behalf of a pure, unadorned Spiritual-
 ism. The staunch old paper holds steadily on
 its way, despite the ruffianly abuse of its out-
 look, and the fact that it is a paper of a
 living, better, infinitely better, a persistent
 and relentless conflict with fraud and delu-
 sion, and the triumph of truth over
 error, thus gathering in an ever-increasing
 pay reached and hollow truth with the
 breaking of common honesty in contribution.
 W. C. Brown.

She slept quietly all night, and in the morning said she felt better, but it would not last long. At twelve o'clock she said she wished to see all her friends; they were all called; she took each one separately, by the hand and bade them good-by. She then sent messages to all the absent ones, saying, "I tell them I am happy, for them to be good, and they will soon meet there over the river." A few moments afterward a bid her father and mother farewell, and with one long sigh she was gone.

Address National Furniture Co., Chicago, Ill.
2130

CONTENT

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THE BURIAL OF OUR DEAD.

A Lecture given by Augusta Cooper Bristol,
before the Vineland Reform Burial As-
sociation and Published by Request of the
Association.

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more than to ourselves, that moment we shall not stop to paralyze about what constitutes the good of the world. We shall not be afraid to think of the needs and rights of all men, and we shall not be afraid to do what we shall flow voluntarily toward organization, association, co-operation and fraternity. We shall not be afraid to add to the harness of organization among liberals, for practical purposes, has for the last few years been the only way of doing anything consistently almost cease to give my mind to the universal and forever life, whose highest expression is humanity, I am in the habit of saying, that the only way will produce the greatest practical result. And judge me as you may that is why I cannot be a part of the movement that is in tune with line orthodox that with modern liberalism, for I am a necessary working member of the organization. I do not understand, then, why I hail it as an auspicious sign, that the movement is in the air, and if anyone here, feel a spontaneous impulse to organize for a common practical purpose, I shall be glad to join him, and do so then good individually, even though nothing more should come of it. It is a sign, I think, that the movement is in the air, as well as a development of his individualism, and I think it is a sign that the movement between himself and others, and unite and co-operate upon these. Now this kind of movement is the movement that is the purpose of the Reform Rural Action Association, therefore, I give it my heartiest and

Thirdly, I understand that the purpose of the expenditure is to gratify the owner's needless extravagance, an unreasonable and inappropriate expenditure, in the financial sense of the word. It is an expenditure that is not in good taste, and good sense will always advise against it. It is an expenditure, as in all other expenditures pertaining to the individual or a household, *yearly or monthly*, neither to be permitted nor to be refused, but to be *regulated*. The owner is to know how to use a certain amount of money in such manner as to produce the highest possible utility for himself and his household; he endeavors, therefore, to mold public taste and opinion, and to make his expenditure agreeable to it in such manner as to lessen the exorbitant expense often incurred on such occasions by the display of true sentiment and beauty, by the deeds we are led to decorate with the most beautiful and precious things, but touch the remains of our loved ones, and the remains of our own life, in the same manner, should ever go so far as to infringe upon the simply beautiful and laudable in the expenditure, and to make it a display of the symbolic device which decorate the expenditure, and to make it a display of the offering of flower and bud and evergreen—so informs will ever infringe upon the simply beautiful and laudable in the display, or needless expenditure, but of all the expenditures, the expenditure of the heart and tender affection, which the soul as it

marched from savagery to civilization has
 human heart, than the sentiment which
 leads us to clothe and surround the dead in
 friendship or relative, these surroundings indicate
 our tender appreciation of the departed
 and his life. The dead are not forgotten
 and their friends are not forgotten. In the
 which our friend dwelt, struggled, served
 and conquered, is sacred and revered; it is
 the place of his life, his home, and it is
 in beauty, shattered as it may be.
 In the presence of a stranger and un-
 known, with about the same degree of
 appreciation as dominate the public
 sentiment, we should be able to understand
 should be clothed also in beauty; they have
 been an expression of the sovereign law
 of the universe, and it is the duty of man
 to venerate, to love, and to adorn. In the
 of blood, leaf and flower, and if love
 never welcomed them into existence, they
 would have been a waste of life, and we
 and benefit their departure. To adhere
 to the simple and beautiful in all that per-
 tains to the dead is to adhere to the true
 criterion and standard, and we should
 make it a conscience to maintain this stan-
 dard. It is not a matter of mere taste
 or fashion, but a matter of principle, and
 be, even though we organize to maintain it.
 All this can be done within the most rea-
 sonable limits, and it is the duty of man
 to maintain the maximum of expenditures for funerals be-
 fixed by any society at a standard which
 is reasonable and just. It is the duty of
 the community and relatives at the occasion,
 such a society will repulse, and not attract
 the sympathy of the community. It would
 be far wiser and more humane, to utilize the money to be more useful to the
 appropriate burial to all—known or unknown
 and to the poor and the destitute, and to
 burn to cry forever the beautiful.

I can assure you that nothing gives the cultured mind a more severe shock, than to witness the disposal of the dead, without any of the dignities that have gradually clustered around this duty during the progress of humanity. I can never forget the mingled sensations of horror and surprise, which I experienced while living in the woods of Southern Illinois, when I looked out of my door one morning, and saw a man passing by with a child, with an unsteady and tottering gait, carrying a dead body of his kind, lying it away alone for burial. An overwhelming realization of all that intervenes between a primitive and civilized state of things swept over and through my comprehension.

I realized the mightiness and the awfulness of the progress of the inner and outer life, which has separated man from the brute and carries him age after age slowly away from his animal propensities and crudities.

then received was really no greater, although of a different order than that I had experienced in the city of New York when the funeral cortège of some wealthy citizen passes me on the street. The crowd of people, the pomp and show, the bearing of the hearse and darkness contrasts strongly with the heavily laden and shabby horse, the needless plumes really bear as many outward evidences of regret as the females of the species, and the horses are no less the exception of the coach in the immediate rear of the hearse, the inmates of that long and narrow vehicle, than the females are in their countenances of any sentiment in their minds, and wear were they on the track of the same sentiment. The prize or a new speculation; and I hardly think that the female of the species, the primitive animal man, who can take his head and bear it away boxed up in a coffin, is more susceptible of sympathy or the sorrow passage, than the wealth of the civilized state, over the death of which he has been able to command half a true sentiment.

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Last year, for the first time, what was termed a civil funeral was held at the institution. It was the burial occasion of two little girls. The mother was a lady of much natural refinement and a Spiritualist; the father was a sea captain and absent upon his voyage. The mother, although exceedingly timid and unassertive in temperament and disposition, ventured upon this innovation of the customs generally followed on such occasions, and put her dead away without the prayer or chant

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There is forever a class distinction between the good and evil person, between the virtuous and the wicked; between those who contribute to human progress and those who lessen it. This natural class distinction ought to override all distinctions of race, color, or religion. The principle when the republican principle is thoroughly carried out; and at Kansas, it is the right of the majority to elect the rightful sovereign; for there of all places pretense is the most inappropriate. The people have a right to feeling and sentiment should stand unshaken by the presence of the majority of death. And the person who has been genuine and true in his life should be so in death. There are more of genuine demonstrations of honor and respect at his burial, than the unprincipled and dishonest man receives and honor, manifested at some funeral. Birthright from others, and based in the merit of his own life. The man who has succeeded do not suit our materialism and republicanism, the only way to establish

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History begins to recognize a few emblems since these natural and distinctive features which are the seed of the basis of worth and merit. It begins to take impressive monuments and statues.

to violence, and to symbolize in ingenious metaphors the worth of those who have sacrificed. The poet's message is clear: it is during life, against obstacle and encounter, who endeavored to relieve their fellow men, who have made the world better, in ignorance, and tyranny, who died, perhaps, an ignominious death, misjudged and misunderstood. The poet's message is that there is no such thing as justice in the long run. God never fails to give the meritorious their reward. There are no natural distinctions between worth and merit: rise to the surface, and a Nation will call them all to its aid. The poet denies, the merit has no long daybreak. This is an expenditure which is compensated by the honor of the Nation. The statement is not well expressed. It is an expenditure in honor of the risk, which is compensated by the honor of the Nation enduring him to all posterity of the nation, and the value of this life. It is an expenditure in honor of the Nation, which the leaders of human progress have successfully wrought out for the benefit of mankind. The poet's message is that sitting, that such expenditure should be made. It is, in fact, an expenditure for the Nation.

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Thus we perceive that, when monuments to tombstones, mausoleums, sarcophagi and obelisks are erected, an elaborate dedication and acknowledgement of exceptional worth in the leaders of the race, we suggest a spirit for something far more than ostentation or display. They convey a salutary lesson to posterity. And that is appropriate to the great leaders of progress in the race, comes down in minor degrees to the leaders of progress and duty in a county town or neighborhood; that is, exceptional demonstrations of respect and honor will naturally distinguish their; but

believe profoundly in making a community a beautiful place. It takes away much of the ugliness of the world, and the ugliness of material, and marks the degree of culture in a community. The labor and taste of men and women, the beauty of the things they make, without inordinate expense, and there are graves without head-stones, or monuments, or obelisks, or anything of the kind, would remedy the effect. It is the fact that these things are of any value to the community that makes them a part of the humanity of a nation, for every bit of its humanity, whether known or unknown, for every soul has added to its humanity, and the more the more the common heritage. Therefore while I would discourage needless expenditure in display, which is not based in the principles of the community, of the expenditure of money, of the expenditure of time, and of the expenditure of energy, I would not discourage the letting of any grave, manly without a suitable and decent head-stone, though the deceased be pauper or peasant.

And that our ordinary burial services should be simple, and that the services of sympathy and good hands, and

can be no question. Whether a funeral is in the main in bad taste, is a matter that will admit of good argument both sides, and for that reason both public and private funerals should, they cannot be considered as appropriate and proper for the representatives in either case, with very little circumstance to excuse the conduct. But the matter is not a public funeral and ordinarily cannot be without question, in bad taste. Really and truly there is a subtle distinction, as before, then.

Price: Paper, 40 cents; postage 5 cents. Cloth, 60 cents; postage, 10 cents.

Voices from the People.

AND INFORMATION ON VARIOUS
SUBJECTS PERTAINING TO THE
HARMONIAL PHILOSOPHY.

The Mother's Resolve.

BY MARY DANA SHINDLER.

I'll glad no tears upon the grave
 Where lies my darling "out of sight!"
 God has but taken what he gave,
 And left my child a martyr to my sight!
 He early tastes angelic bliss,
 And I am glad, I weep no more.
 He still is mine, though far from visible
 I may not see his beaming smile;
 Ah, well I know that smile so free
 Is still followed by a smile divine!
 Now he has reach'd his home on high,
 And I am glad, I weep no more.
 O, happy change! O, blissful state!
 No early lullaby to rest!
 Remember, dear earthly joys and cares,
 Sure all of every bosom here!
 This weary world presents no charms
 To him who has his home in heaven.
 Ere thy young heart has learn'd to ache
 For none that e'en a heart might break;
 Ere darkly, over thy shrinking soul
 Dread shadows of the future break;
 Ere happy childhood passed to heaven
 And left thy young life lonely and given.
 O, God! with many a stilled mood
 I give thee back thy cherub's loam;
 And I have laid my Father's hand
 Upon these heart-stricken lips and said!
 Accept the thanks I ask—would give
 For all that e'er I have or have been.
 O, God! thy love and Father's hand
 Upon these heart-stricken lips and said!
 Accept the thanks I ask—would give
 For all that e'er I have or have been.

"The Value of Medical Science."

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"A Plea for the Revival of Spiritual-

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Under this head Mrs. Emma Hardinge-Britten writes to the English spiritual journals, announcing her intent to give public lectures in that country. She speaks of watching the state of things since her return to London and continues as follows:

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It occurred when I came to London to visit my friends, and I saw that the English people were not so much interested in the cause of the oppressed, and that those who will not uphold the cause of the oppressed are not so much interested in the cause of the oppressed. I saw that the English people were not so much interested in the cause of the oppressed, and that those who will not uphold the cause of the oppressed are not so much interested in the cause of the oppressed. I saw that the English people were not so much interested in the cause of the oppressed, and that those who will not uphold the cause of the oppressed are not so much interested in the cause of the oppressed.

3. Bones of Chest Girdle from Spot

Mr. George Sinclair, president of Mount Zion Baptist church, said that he was the first to see the Minister of Finance in the neighborhood of the plantation, in 1898, of his wife, "Sassa's Invisitation." He said that he was the first to see the Minister of Finance in the neighborhood of the plantation, in 1898, of his wife, "Sassa's Invisitation." He said that he was the first to see the Minister of Finance in the neighborhood of the plantation, in 1898, of his wife, "Sassa's Invisitation."

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Thos. J. Wilborn writes: I am a new subscriber to the JOURNAL, and I must say I think it is the best paper I have ever read. I heartily wish every family in the land would read it, and study the glorious truths therein set forth. What a grand change for happiness of the human race would soon be manifested! The books you sent me are splendid! I don't see now how I managed to grope through the dark as well as I did. The teaching of the spiritual philosophy enters the soul as a light. Like a perfume floating in the dark air.

An Extraordinary Medium

To the Editor of the Religio-Philosophical Journal
In the days when our lamented Bro. Jos.

and the **RANDOLPH-PHILOSOPHICAL JOURNAL** frequently contributing to its columns, by his death, I believe I have never written as for it. Many of your readers are acquainted through the columns of the **Seymour** under the signature of Rev. Theologian. My object in writing this, is to call the at-

[illegible][illegible]

Wishback and Winans a call.

[illegible][illegible]

A. M. Hoff writes: Continue my subscription to the JOURNAL as I cannot afford to do otherwise.

M. S. Williams writes: I consider the JOURNAL the best paper published on subjects of Spiritualism, and as long as you keep the straightforward course you have pursued will be sustained.

Death is not the cruel monster that we deem. He is one of God's brightest angels from heaven to bring home some loved dearth. So bright are his robes that they

A Communication to the Spiritualists of Kansas.

To the Editor of the *Religio-Philosophical Journal*:

We wish to say to the Spiritualists of Kansas, that at the third Annual Meeting of the Liberals held at Ottawa, beginning on the 30th and ending on the 26th of August, 1881, Hon. Alfred Taylor, President and Mrs. Anna Dugg, Secretary, they "Resolved, That this Association be hereafter known as the Kansas Liberal Union." as all men

[illegible]

"I also further desire all Episcopitans who feel that the cause of the colored people is worth their waxes and waxes know, for it is our intention to make a platform large enough for all to stand upon."

We shall, so soon as possible, obtain a charter from the State of New York, and have them printed for distribution to all who wish to become members of the Society. We shall also pay for stationery, postage, etc., and for the purchase of a large hall in New York City, for the purpose of holding our annual convention. We shall also pay for the purchase of a large hall in New York City, for the purpose of holding our annual convention. We shall also pay for the purchase of a large hall in New York City, for the purpose of holding our annual convention.

Our Legislature meets on the first of this month.

regular physicians" of the State, will seek to have their medical law amended so as to prevent any one from having the benefit of the experience of his

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President, and Mr. A. A. Hall, Secretary. Professor A. A. Hall, in his address, "The Christian's Outlook," spoke in a very stirring manner of "The Knowledge of Faith." The evening session opened by singing, "The Sweet Bye and Bye." Lecture by A. A. Wheelock, "What Is Truth, and where do we find it?" Some of the questions he wholly failed to explain; namely: Responsibility. At 2 P. M. A. A. Wheelock gave a memorial address "Gardinal as he was, and Gardinal as he is." The evening session opened by singing, "Heavenly Father, Thy Kingdom Come." The "Victims' Offering," closed a very pleasant meeting. A kind and harmonious feeling was manifested throughout.

Schroon Lake (N. Y) Camp Meeting

To the Editor of the *British Philosophical Journal*:
The second annual camp meeting of Solon

Lake was formally opened Sept. 4th, and closed Oct. 2nd. C. B. Lynn, Mrs. Morse, Mrs. Abner Burnham, Nellie J. T. Brigham and your correspondent, were the speakers. Oct 2nd was the closing day and both addresses were given by the writer. Meetings were held during the week, but not largely attended because of the busy season.

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The annual conference of the Methodist Episcopal Church was held at the same place. The annual conference of the Methodist Episcopal Church was held at the same place. The annual conference of the Methodist Episcopal Church was held at the same place.

martyrs prayed, and for which myriads of eager eyes watch.

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Means has of course a spiritual memory, but it is only by the permission of our guardian angel that we can obtain the knowledge of the spiritual memory in the spiritual world. This provision is necessary because the recollection of our spiritual life, coming down into the natural degree of our existence, should interfere with our free agency, and therefore we should produce the knowledge of that life in a condition here, and for many other reasons which will be readily suggested to the spiritual or unobscured mind, which sees that this world is

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by the single pair. Local Farming House, Chicago.

0.9

adolescent spent a considerable part of their time in attending fairs, in holding dances and in other amusements, and in expending their money in the purchase of things in their power to get at the bottom of, and to make up their minds on the cause of, the trouble. The cause of the trouble, which he wanted, to place before their eyes, was the fact that they were unable to come to any final conclusion on the subject, or to make up their minds as to whether or not the cause of the trouble was true or false. From that fact he was compelled to draw the conclusion that they were unable to do so, and that the cause of the trouble must not say that it was an imposture, all right, but that it was a very serious matter, and that they must spend his time in attending to it. If these men, with all their experience and all their knowledge, were unable to do so, what chance was there for the rest of the people? It was something in that. That was the first conclusion that he drew from the fact that the belief in the reality of these phantasms was not a mere hallucination, a delusion, a fancy, or a dream, but that it was a very serious matter, and that they must spend his time in attending to it. If these men had very strongly put forward, "Life

know too less subject to hallucinations than the majority of persons, and of those whose name he had mentioned, and some of his friends. It was absurd to suppose they should be subject to hallucinations at the moment during which they were investigating the phenomena. Thirdly, they must adopt the view that the cause of these phenomena was a very difficult scientific problem, and that it must be solved by scientific methods; that, firstly, the cause of the phenomena was not, as the advocates of Spiritualism said, or secondly, that there were certain natural laws of mind and matter which were not as yet understood, such as the power of

reading obscure; or, muddy, thus spiritualism was a mere extension of the ancient and well known science of conjuring. Looking at the subject from the point of view of these conclusions, what should be the duty

of the children that appeared to him. In the second place, the phenomena he witnessed were beyond their province. In the second place, while that subject was *sub judice*, they must be careful to tread with care. In the third place, they must be careful not to imply that they were super-natural. The church was founded on the supernatural. Churchward events having occurred at least 2,000 years ago, it would not do for them to say in the next breath that these things were impossible because they were supernatural. As a previous generation of Christians believed in attributing the phenomena to a Satanic agency, it was most deplorable that the church should say with a sneer that the phenomena were supernatural. The covers should be set down to the high priests and emperors of the devil if

amount of imposture, and a vast quantity of trickery in these manifestations. Therefore, those who felt that they believed in them were sure of finding themselves in

very questionable company, and mixing up the matter with the matter of the church, and they were almost sure of not finding out what the truth of the matter was, because the trick required an amount of patience, skill and knowledge which very few persons would have had. At the same time, the points which he wished to put before the meeting as to the attitude which the church should take toward the matter of the occult would only further say that whatever Spiritualism was, at least it was not materialism, and that the church should not be afraid of the present day was the great danger that it was in. He said that he was sure that it was that materialism like Hinduism and Buddhism were inimical to Spiritualism, because to them the occult was a thing to be feared, and to put a final extinguisher upon all their doubts. Therefore he thought the church should be bold and say that the church was ready to welcome what truths there might be in the phenomena, assured they would not be hurt by them, and by thus recognizing the great amount of imposture that accompanied them, and the very essence of the matter, they would be able to get on in itself correct might turn out something conducive to that character.

The Rev. Canon Wilberforce said: In the brief time necessarily allotted to readers at a Church Congress, it is impossible to enter adequately upon the history of the origin-

[illegible]

The heart though only a ha: ful of muscles, a whole world cannot fill, and when broken ly he who made it can mend it.—P. S. ensen.

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of his labors heretofore had been the collection of his salary, and it would kill him to try to collect a hundred dollars more.

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Continued From First Page.

family, became mediums of some considerable power. He has published, in two large volumes, the results of his investigations into the occult, the mediums, the spiritual communications; also a record of his travels in the East, and in the West, in the transoceanic cable, where he conversed freely in languages which the land people could not understand. In his phenomena, which in America had been witnessed by thousands of people, many of the facts of the case were so convincing, whose testimony no one would think of impeaching in a court of law, began to be taken notice of in the scientific circles of an American professional medium—Mrs. Hayden—brought the subject of the occult to the notice of many among who investigated at the time was Robert Dale Owen, the Social Reformer, who was so convinced from what he witnessed of the spiritual nature of the phenomena, and the existence of the mediums, that he wrote a book, and of the truth of Christianity. From that time the movement began, and spread all over the United States and the Continent, although more slowly than in

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Those who are following Spiritualism as a means and not an end contend warmly that they need not feel any obligation to or to disregard the teachings of Christ; that, on the other hand, it furnishes illustrations of the rationalism which can be gained from no other source; that the evidences of the existence of spirits are absolute with positive demonstration of a life after death, and that-they have been so for centuries in connection with the arts and materials from skepticism to Christianity. In corroboration of this statement, we are supplied with the testimony of Mr. S. C. Hall, the founder and editor of the *Art-Journal*. "As to the question," he says, "whether or not I am a Christian, I humbly and reverently confess that it has remained for me a matter of indifference. I have not permitted to give one name—that is that of Dr. Enfield, who expresses his deep regret that the history of the world has not that has been wrought in his heart and mind by Spiritualism. When the life of the artist is the basis of his work, the poets of Spiritualism, it is obvious that we have to deal with no mere materialism, but with a philosophy which is treated aside with indifference or contempt, but rather with a sentiment which is treated as a matter of indifference. It is not to be denied and the influence of which in every day extending. Appealing as it does to the heart, it is the source of the most generous and for sensible evidence of the continuity of life after physical death, leading to the spiritual life, and to the power to increase in all ranks of society. No great or alleged exposures of simulated mediums, or of the frauds of the various forms of mediums, have any permanent effect in sustaining the confidence of the student, who does not lie in the claims or powers of professional mediums, or in advocacy of the medium as the source of the truth, but in the thousands of private homes, in which one or more of the family have mediumistic powers."

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scribes of Spiritism are inimical to almost every organized body of professional men. As a Christian, I would not wish to make myself responsible for the mistakes of those who make themselves free from the conventional wisdom of the world by substituting for the "anthemism" of the tolerant days. We must abstain from conclusions, and we must not be misled by books, remembering that those infamable conferrers have more than once been publicly exposed. Under the same conditions, imitate the more ordinary spiritual phenomena in a private experiment weighed more than a ton, the same results are obtained. We must call to mind the fact that such eminent scientists as Mr. Alfred Russel Wallace, and Mr. Charles Darwin, the discoverer of the metal thallium and of the radium, the latter through his invention of the spectrometer, have been able to ascertain that the main facts are as well established and as easily verifiable, as any of the more ordinary facts of nature which we are not yet ready to law.

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MR. STEPHEN BOHRNE. The Spiritists are not the only ones who are not to be taken into consideration. The Spiritualists have had anything like the power which they pretended, of being able to communicate with the dead, and of being able to make their fortunes on the "Stock Exchange" any day. (Laughter and applause.) They have been able to make their fortune, and to waste its time in meeting Spiritualists, for the Spiritualists possessed an amount of ingenuity which would take the ingenuity of the Spiritualists and put it into the hands of the church to enter upon this task. Let it be left to the scientists and conjurors; and let the Spiritualists be left to their own kind of truths of the deep and try to infuse into the minds and hearts of the people that the army of evil that could be brought to bear on them.

The meeting concludes with a hymn and an offering.

Mr. T. P. Barkas, who had asked for an opportunity of speaking on behalf of Spiritualism, was not called upon by the chairman.

Answers to Prayer.

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And her two poor brethren, two miles from the city, were in the same distress. This conviction was so strong that she packed up a basket of provisions, took a lantern, and, late as it was, set off to the house of the poor. When she arrived, she did not see saw a light under the door. They had not yet gone to bed. She knocked, and it was opened to her. She found the couple in the same state of distress, and without food or fire, with only the light of their one candle to illumine their utter wretchedness. They had been for two days without food or fire, and she was surprised when they saw her. They simply said, "We were waiting to see what the Lord would send us in answer to our prayer." She then told them of her father and her daughter, our friend, believed in the divine inspiration of that thought, that fear, which sent a delicate lady, then a young girl, to the poor, and to die on a bleak winter's night. But we were ungodly enough to say, "If this were really

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for the address of this man. I said, "I thought you'd be by his house so I could call, and my friend could arrange terms and hours. We reached the house and knocked on the door. The door opened and we received no answer. Then we left, with the intention of calling a few hours later. We went to the public garage, and sat there for about an hour. Then we returned on our second visit. As we walked along the street, a policeman stopped us, and spoke to me. I said, "I'm looking for a man named [redacted] I said yes, I did, and I was on my way to see him." "No," he answered: "do not go; he has been shot." I said, "I am not leaving until I have committed the murder, attended to the most revolting, the most awful details in which we have aligned; and the very most important thing is to get the money out of the door of his apartment; he must have been in the death agony. I have always been a very religious man, but now I feel that this was true presentiment. I do not pretend to say how it came or why; but it was

Those who have studied the face of mental impressibility, will at once understand how the concentration of the mind in prayer of the "Quaker couple" would go out and impress the "delicate lady," and bring her to their assistance. True enough, in the common orthodox conception, these "When we analyze these stories, we always find some lapse of common sense," but when we see in the true light, it is not the least. The couple had prayed for two days. The "delicate lady" during the day was not susceptible to the waves of impressibility; at night she became impressible, and then felt their influence drawing her to their source.

When the other instance of presentism was introduced, we saw how it could be interpreted as saying that the Quaker community has been wronged by its failure to act on behalf of the African American people. But what if the Quakers are right? What if they have acted on behalf of the African American people, and the African American people are now suffering from the effects of their actions? This is the second instance of presentism.

Some may think it more appropriate to call this "pastism," since it focuses on the past. But I will stick with "presentism" because it is the present that is the focus of the concern. The concern is that the Quakers are now suffering from the effects of their actions. This is the present. The past is the cause of the problem, but the problem itself is in the present.

The first instance of presentism was based on the fact that the Quakers were not acting on behalf of the African American people. The second instance of presentism is based on the fact that the Quakers are now suffering from the effects of their actions. Both instances of presentism are based on the fact that the Quakers are now suffering from the effects of their actions. The difference between the two instances of presentism is that the first instance of presentism is based on the fact that the Quakers were not acting on behalf of the African American people, while the second instance of presentism is based on the fact that the Quakers are now suffering from the effects of their actions.

The mistake is in the source assigned from which the answer comes. It is absurd for the governors of States to proclaim a day of prayer for the wounded President, if their appeal is to be made to God to change his purpose, for he is without shadow of turning. But the prayer of a nation may be of the most greatest effect in bringing about its own answer. The concentration of the minds of the whole nation at one time on the President, may bring to him his own psychological waves of strength, which may supply his own strength, and serve as the means of the new approach of spirit-friends, and new life and vigor be thus given to his waning energies.

HUDSON TUTTLE.
NOTE.—The above communication came to hand just after the President's departure to spirit life; but that does not change the philosophy of the matter.—ED.

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